I will retype this page — too hard

See Draft for questions.

M 1637
BOSTON · NUCLEUS
THURSDAY · JULY 31, 1969

Punctuation seems excessive. Some sentences too long. ??

Put each person speaking on a new line

CAPS

Mr. Nyland: Did Dick come? Dick Katz? Yah? All right, there you are Jessica. Yah, I could hardly could see you. Q: Would you like a cushion? Mr. Nyland: It would be very good I think because it makes me feel better. Have you got a pillow? ED Luttropp: I'll get a couple pillows from my bed. ED: Mr. Nyland: Now the watch has started also? A: Yes. GUNTHER WELL: Do you want to start again Mr. Nyland? (CAPS) Mr. Nyland: No, I think it's all right. Now! If that isn't the kind of a throne I feel at home on. It's a good thing - I...I...I hope it's a good thing I didn't have to go back - I first thought I wouldn't be able to - to make it for tonight. (S.) Because there were some conditions in New York, and that I thought perhaps I should go back. But, here we are, and I'm...I'm glad we can talk because I would like to talk something about policy, or activities of Group I, and responsibility of the different people, in which of course the Nucleus has a certain place; and what is the relationship of the Nucleus towards Group I; or what do people of Group I who are not members of the Nucleus feel about the Nucleus.

You know the emphasis of Work is always Work on yourself. It never is Work on someone else. And it does not mean that you have to compare yourself with others. Each person has a definite chance. There is really - as far as Work is concerned - there is <u>nothing</u> in your way, except your personality. And with that personality you have to come to terms. Because you have to know what it is worth, and you have to Work with it. But no one can prevent you from wanting to Work. It's the same as when you are

~~you have to know what it is worth, and you have to Work with it. But no one can prevent you from wanting to Work. It's the same as when you are~~ thirsty and you are on Lake Superior, you know? You can drink all you wish, and you won't take it away from anyone else. When it is your own inner Life, you have to find food in order to make it grow. And the food, again you will find in yourself. And whatever may be provided by any kind of a number of higher forces, and whichever way you want to define it for yourself - what is your inner Life, and on what is it dependent - fortunately it's not dependent on your neighbor. And you have to start to realize what it is regarding your own Conscience of what you want to do. And from that standpoint it doesn't make any difference even where you are - Group III, Group II, Group I, whatever. And it is particularly in relation to that, that you feel for yourself that you can do what you must do; what is the relationship of you towards yourself? - and to what extent you want to believe that that what you ought to do regarding Work, is Work for yourself. Because no one will help you really to build your Soul, if that's your aim. Or whatever your aim may be - last night we talked a little bit in a general way, the motivations or the conditions or whatever happens to be that I say I find myself with my life the way it is, and I, somehow or other, something in me wishes to become responsible for it. Also that is a matter of one's Conscience, to what extent that you - you feel you owe it to yourself.

It is really that question - how serious are you regarding yourself? And what do you expect? What do you really want? Whatever it is that you find and is not satisfactory, you try to find something else that may give more - let's call it equilibrium for yourself - more at-homeness, more

something that answers the purpose, or that perhaps even helps you to solve problems of your life.

So don't make a distinction between a Nucleus and Group I. And exactly the same as really you must not make a distinction between I and II. Because ~~of~~ the gradation is the commitment; and in Group I simply there are people who feel that in Work that there is something very definite, and it is not a matter anymore of comparing it to many times with other things that are also important, like LSD, or Zen, or Krishnamurti. But there is something very definitely about the application of your Work in your life, in accordance with the ideas of Gurdjieff. And when one becomes committed to that, you believe that in that direction there is a solution, and you want to give it a good chance to find out, and to find out in all honesty. So that for Group I, quite definitely, it's not a matter of just coming every once in a while. Group I should always be represented by everybody, and you should make it a point that Group I is totally a Group, in which each member has a place, and where you should forego all kind of other interferences, so that honestly you can say to your own Conscience, that it is right that you come, and also that you know it's right when you cannot come, that you have considered it and you have come to that conclusion, and I say that's the question of your own honesty. So it does not mean that maybe certain things can prevent you from coming, but really almost exceptionally that you will not allow your Self not to come. Something has to be built of responsibility and conscientious efforts.

And when I start to compare Boston, already in existence for quite some

time, and last spring when I came here regularly a little oftener, even spent three days, and we had nuclear, or nucleus meetings - of course you listened, and you agreed, and then it gets watered down, and then you don't uphold that what you even committed yourself to, or what at times you said you were going to do, under the influence, most likely, because sometimes I can be quite convincing about the necessity, and you will then accept the logical way of my thought. But when you are confronted again with ordinary life, then you have excuses, and you must not allow excuses to take hold of you and to become identified with, because that's not Work. Work <u>does</u> require an effort, and does require on your part a very definite wish to achieve something that of course doesn't exist and for which you have to Work, otherwise it's nonsense. If it was just given to you by Mother Nature all you have to do is to sit, and you can even sit in the Sun and things will be brought on a golden platter and a lovely spoon. It is not that kind of life. You know even in ordinary life you have to work for a living. Definitely you have to Work for <u>this</u> kind of a living, if that what is an evolution in you is based on a renaissance, and it is then a rebirth of something that must take place; and then when it is there you've got to feed it, you cannot just let it starve. What kind of a mother would you be, if you let a baby, which you create, starve - and starve to death, or wither on the vine? Nothing will come of it.

That, I think, is the first thing you have to realize, that we've tried to Work in Boston. For that of course we send tapes. for that Ed copies, makes things available, you have a library, some people listen to it, you never will satisfy me, but it's not fair to compare yourself with me because I have all the time in the world, and you don't, you have ordinary

business to attend to. I used to. I was as busy as any one of you. A long period of my life was spent in professional work, to earn a living, and to do certain things in accordance with certain rules of society. And, not withstanding that I was interested in Work. And whatever happend when Gurdjieff was here, there was no question about one's sleep, you just didn't sleep, that was all. And when he was there, you were there. And when he wanted something, you did it. And when he said it, it meant, either I belong to Gurdjieff and I want to be around him, and I want to extract as much as I can from it, or I don't. And of course among the different people who were in contact with Gurdjieff, also, with them, it didn't last. There were many who came and disappeared. And you have the same condition in a group as a whole. There will be several who come - curiosity, and after some time there's not food. To what extent you're responsible for the kind of food that you dish out, that is another question of your own solidarity, and perhaps your own life, and what you know about Work; or also, how you can express it. But that I'm also, I'm quite certain that you can learn it.

You have to start by the acceptance of a responsibility for the group as a whole. And that you for six months, at least every time, you make a contract with yourself, with the option to renew it, so that after six months you feel you have not done as yet what you should do, renew it and make another contract. But be honest, otherwise don't profess to be interested in Work. And Boston Group is not as yet sufficiently coherent, and the Nucleus is not, as yet, sufficiently strong. So that let influence flow over into Group I. You should in Group I, be completely immersed in aliveness. You should bring to a group that which you honestly have tried in a week. Whatever it is that you have found of yourself, it is worthwile, when it is the Truth to talk about it. It doesn't mean that you have to sit quiet and listen all the time. And if you cannot maintain that kind of a level, the use a tape, or something, or maybe

that maybe, you think perhaps, I don't know, that you can sit on it. Today is as good as tomorrow, and a week later, oh my God, there happens to be that tape that should have already been mailed.

Why is it , that there is that little sometimes, that you don't understand what you are engaged in, and, again I say, if you don't want it, don't come, But when you do come, I place responsibility on you, because you're not as Boston just by yourself. At the present time Boston as a Group belongs - I hate to call it 'an organization' but it is definitely an activity that spreads for the present time a little bit further even than Boston and New York. There are people that are hungry. I know it because I get letters, and I have a hard time to see what to do for them, and send them tapes and to have them copied for some definite purpose, so that they can become, maybe even, a little nucleus, like it started in Dallas, like it started in Santa Fe, like it started in Wisconsin, like it is still in Osceola, Memphis.

All kind of different things happen, about which you don't know. And you get tapes, and sometimes it is on the tapes andyou don't know it. And you don't even know what are on the tapes - they are in the library - happy-go-lucky. There are a few, I'm not talking about those who do, I'm talking about what is not done that I think can be done. And Group I is not as yet sufficiently ~~XXXX~~. active. Last night,six, seven new people. Okay, wonderful. Add, or whatever it is, attempts you make. Now what will you do with it, who follows them up? Who finds out what was the reaction, what did any one of you do, today, to find out what happened to your friends if you brought them? Or those who were new, did you make a contact last night? 'Why are you here? How come?' After the meeting, did you try to find their name? Telephone number perhaps, to find what it was? Do you tink about the growth of Boston? This beautiful city. The city of intelligentsia. All kind of possibilities that exist here - a little conservative, yes, and maybe a little difficult every once in a while. But for God's sake there is something at stake! If you consider your own life. If

Wednesday, Thursday are notes of that octave. Not Saturday, it's already devoted to different other things, working physically; Monday, cleaning up perhaps, of what has happened in the previous week. Tuesday's your meeting, so Wednesday is free, Thursday, Group I, a condensation of certain things that could (be?) used in Group I, as a result of that kind of a task. And Friday, the climax, or the resultant of that what is needed, and that's only one little item.

Transcriptions, where is it? What you do about you(r?) own tapes? So that we who Work on an index have to send tapes from Boston to other towns, to ask them for heaven's sake 'transcribe, because Boston is lazy.' You don't have people. Don't be silly. When a person in Seattle, who doesn't know anything about shorthand, can listen to a tape and write it up long-hand, and sit until he have(?) it. We do it in New York. Boys and girls, man and women, no particular education is needed to listen to a tape and write up what you have heard. And it may take you some time, and you get benefit from it, without any doubt. Why, not even your Boston tapes? Than only when it happens to be a little exceptional. Where is that coherence? Where is that wish to Work together? Where is the realization of the necessity of that kind of a Unity among you? Why don't you wake up to that kind of a possibility? Why all the time talk? Why all the time criticize, this and that. And again I say, I have an eye for things that happen, and it is not that I want to be critical about you. I feel sorry. Because really and honestly I think you're stupid. You miss opportunities for your Life. We talk about what to do in your life. If you know it better, go ahead. If you don't know it, then don't talk about something else that perhaps you would wish, or the importance of your ordinary life. Maybe it is important for you. But what is really important in this life, when everything indicates that practically everything that you now spend your time on will simply disappear. You can have a good time during your lifetime, and maybe you need it also, and there is no objection, because life you need, even for inner Life. You need the application in your

When you encourage them to ask, you will be forced to answer, and many times when you have to give an answer, you will be forced to formulate certain concepts that never were clear, and all of a sudden they do become clear when you have to explain to to someone. And you have to learn to be patient. You have to learn to be able to be flexible, in your thoughts - to allow different types to exists, to allow for the acknowledgment of that what may be Work for someone else, even if it isn't yours. Maybe you become dogmatic much too soon. And there is some report from New York, by someone who honestly wishes to help, as if he is part of the Group. And he may not be able to get immediately the right kind of a tone, but is there anything against that? Do you think that your tone, in a meeting is always so right? For the meeting?

If you want to Work and find out what is Work, if there is that kind of a thirst in you, you will drink. And maybe that what you drink may not be entirely right. Maybe all it can do is to wet your lips, but at the same time, I would take, take, take, wherever, because when I'm thirsty I want to have that quenched.

Again I say, the attitude is not right. The attitude as a Group I is not right. In Group II, sure, it happens, is it maintained? Where is your resume, after a Group I by the nucleus, to talk, not even a nucleus meeting, talk about what happendd to questions; I will send you resumes from other groups. We have a Group III in San Francisco, seven people who answer there. They all are responsible; they get together, and they talk about each others' questions and answers. And in a good way, and they allow each person to say . Why don't you want to listen to such things, why don't you ask? Why don't you get on the telephone and say,'some tape was mentioned we haven't got it, what is the matter?' Why isn't something alive? Whan someone mentions a book, like Monkey, you go to a store and buy it, because it is recommended by someone in whom you have trust.

What else will Gurdjieff have to do for you? What else could he have done like write a book like All, ALL AND EVERYTHING? That is there and you

That means the expression of that what is your inner Life, in creation of something that is really important for you, even in this life on Earth. Whatever you can understand about the task that you have, that you happen to be alive now, and that you happen to be in Boston, and that you have to make a living, and that you happen to have relatinnships because of your own volition or because they were forced on you. Or whatever it is that you suffer under, and whatever you try to do to solve such problems, and that you become honest and serious about trying to want to solve them and not become flippant, or forget about them or close your eyes. Why is it called 'I' - because it gives you vision about yourself. Impartial vision, realizing what it is that you are with which you have to Work, and to have an aim.

And there is an aim in a group, there is an aim you can talk about together. You can bring up almost anything that has engaged you during the week, whenever there is any particular relationship regarding Work. so much the better. But even if it is serious as a consideration of some difficulties, or that you have seen or experienced something a little bit deeper than the ordinary level where most people happen to live, and where many of us still want to live because it's so much easier. Talk a little bit about your Essence. We used to have a little saying, among the few, as a group at the time of Orage, when we really meant it, we said "I talk to you essentially now."

That was almost like a vow, that was not only a promise, that was honestly at that time, that one wished to communicate something to a friend, because it honestly looked that way when talking to Essence, to the Essence of the other, from an essential point in oneself, one <u>hoped</u> that one could be understood on the basis where it was meant. Far away from criticism, just wishing to help or to tell for the sake of someone else.

I talked last night about love, what is it you wish to <u>give</u> to the group as a whole, to people who come, who may even come to look for something.

how terrible you were? That was entirely wrong cause you had absolutely no sense, not even sympathy. And then I say what is the matter with your Conscience and your Life, of that what you're supposed to be, I say again, professing that you're interested, then show it. Be interested. Get up in the morning, think about it. What can I do today, for Work, for Work's sake? What can I do for someone else, can I phone them, can I help, can I do some translating, transcribing, listening, telling, making notes. I listened to that tape, something is there in that tape, maybe so and so, I happen to think about so and so who happens to have problems of something that happened and maybe it may be of use, to know how a father should act toward his children, or what it is when a person is in love with someone or he leaves her or she leaves him, and what to do when I fall in love and the other doesn't; and what is it that I want to do when I have no time and that I commit myself to all kind of foolishness, and I have to submit to that what are the consequences of that. There are enough tapes under the Sun on any kind of a goddamned subject you may like to know about. There are such a variety of ordinary life, descriptions of this and that and the other, in which Work is mentioned in some way or other - it goes back already, practically twenty years or so. Lots and lots and lots of stuff.

And I come, and I talk. Of course, at dinner we talked a little bit, and we had some armagnac and we drank, because yesterday I say, 'goddamit why do I come?' So today we drank to the possibility that there will not fulfill that kind of a statement. You must make it worthwhile. I won't come if it is not worthwhile. You can come to the Barn. You can go miles and miles for it if you want it.

It is all so silly to compare things with whatever happened before. (Now that is the time isn't it? Yah. Now we turn it over. Huh, what are you doing? Turning it over also? Oh I see, we just let it run.) So tonight we drank to that. Of course I don't want to do it. I want to keep

God has no meaning as a word only, than only what is there in that what you can pour into the concept of God, with your puny little mind trying to think about Omniscience.

What is it that one wishes within one's own life, so that when you get up in the morning that you feel, there is a day, and that you really want to live. And then, when there are some people who happen to be, and just are there, and they have lost, even a wish to continue, but they want to continue because you never can tell, and maybe the original reason was right. And maybe that reason disappeared. What was there then, that is not now, and what can you make now, Consciously, with an effort to make that, even if for some time you go through activity that you call acting as if you create something into which you want to pour something Real. And any kind of a form will do because it is not dependent on that form. It's dependent on the principle, that what you put into it. What is your life worth, after all? Your body? Or that what you say, 'your talking machine, your brain, your formulatory apparatus,' - all the things that you have enjoyed.

Whatever it may be, you fill it in, you think, you keep on considering, you keep thinking about Work, about this group, about your membership, about what it is as a responsibility of helping to maintain it, and to talk to each other about it so that one person will do it and the other need not do it.

A group is a representation of all kinds of possibilities. The same way as organic kingdom as far as Mankind is concerned is like a body where all the cells are represented by a man, and that each man is fulfilling his function in that body of organic kingdom, so that each cell represents part of the body and each cell is functioning in the place where it happens to be. And this means that if I am in one place someone else need not be in my place. And if someone else is fulfilling his task in his place, I don't have to do it.

When there is a group, and there is solidarity, and there are certain number of people, and some have a responsibility, others don't have to take that.

is to see what is threatening, to see what is taking place when you don't Work. Because you're not staying at the same place. You go down. Nothing is at rest, it is all the time a question of equilibrium, of going to the left or going to the right, because that happens to be the principle of dynamics in evolution and involution. There's only crystallization at certain points, and that means death for a person. He can die on Earth when he loses his wish for life. And as long as one is still alive, and as long as (there?) are conflicts within oneself, one tries to be united for oneself. to become as much as possible One. Whenever there is a conflict in a group, one tries to find out what is the common aim. Because the aim is not right inthe group. It is to achieve something be (by?) means of a group. The aim is away from you. In that you find each other, and you don't find each other's personality. You find inthat the common wish, to reach something for the benefit of each person, or whatever a person represents as a wish to grow and you unite in the growing. You don't unite in where you are. You unite in the positivity of that kind of an aim towards which all of us should strive. And you don't unite in hammering on the conflicts which exist always between us. They will. But you have to learn how to live with it. You have to learn to understand for whatever their value is. You have to accept them the same way as you have to accept yourself; when you wish to become objective, you have to understand that what you are, in whatever it is the acceptance of <u>that</u> what you are, the fact <u>that</u> you are.

And so in Working together, you have to accept each other for whatever they are, whatever they are doing, and all you must look for, is sincerity of purpose. When that is there, it doesn't matter very much if they happen to stammer, and they are not as clever as you are. And maybe, they have a little difficulty with their mind because it is reluctant, and maybe sometimes they are not so dexterous because they have not been taught to use arms, and legs, and head, in the proper relationship.

given, if you want them. If for some reason or other you don't think it is right, for the particular level where the group is don't play the tape. I have never said that it ought to be played; I have said, if you wish you can. Maybe you sit for a whole meeting, quiet. Maybe you don't do anything else than just drink coffee in silence. Maybe you listen the whole meeting to a tape, from New York; there are several tapes that can stand on their own feet. Maybe you have a part of something, a repetition of what you have discussed yourself, and you play that for your own benefit. Who said what, why? Why were they so long winded in answering? Listen to it.

You want the Truth, don't you? You want to know how you behave in a group. You want to have the group at a level, establish it - someone speaks in the beginning about Work, to put it on a level, Real meaning, an experience of your own. That is a good way of starting a group. Not sit and wait. Not just ask for questions. Give, start! Even if you suffered, you can say it; people will understand it. Take a little bit of a tape - one subject, stop the tape, talk. A propos of that subject. It's a level, read ALL AND EVERYTHING in some place that have (has?) struck you during the week, and you say I would like to read this, ~~xxx~~ it's a good statement. It used to be just nothing else, but abra cadabra for me, but something happened this week, I read it, I read it again. Someone mentioned Belcultassi, who knows about him? Just a little name, and there is an index, and you could find it, and a tremendous amount of work went into that index over several years. And here you are, you can buy it, for just a couple of dollars; like you can buy ALL AND EVERYTHING, when it has cost Gurdjieff his Life and his blood, and there you are, privileged and you don't even know what you've got.

Some time ago, I talked about the necessity of having everything so that you even couldn't move to the country without expecting plumbing already, from the first day on, and carpets on the floor, and shingles on the roof, and no leakages, and a stove or oh, who wants a stove. We want a furnace

through the whole zodiac. You don't understand that kind of astrology. You thought it was just because you happened to be born as Aries or a Capricorn. No, it is all the signs of the zodiac, until finally you reach a point, very often Pisces, from where then esoteric knowledge can be fulfilled by you. When one drinks to the idiots, twenty-seven of them, one drinks down from where you think you are to Number One. And then the struggle starts to go through all the idiots, until the uniqueness of twenty-seven, Number Twenty-seven has been reached - coube be reached, and perhaps never will be reached. It was reserved for Gurdjieff, so he said.

So that you become familiar with your life, in different kinds of attitudes and flexibilities; so that in your wish to grow and observe and participate, and of course, live in a moment, that then, in this [illegible] participation with your Life as it is, you expend, expand, your own world in experimental peridds in which you adapt certain things where it is possible for you to live with a different kind of a framework, but nevertheless, humanly possible to do that, in order to enlarge your world. That is meant by going from Number One idiot - ordinary - to that what is at the end, Number Twenty-seven.

This is the way one starts with one's life in simplicity of an ordinary existence, and gradually starts to learn what is meant by being an Arch-idiot; what is hopeless; what is zig-zag. These are the things that gradually become clear when one starts to Work, and that is where a group can remind you, because all of you are like little idiots together, not to be blamed, but just as a type, and think of what tremendous opportunity there is to have to associate with your enemy. Try to find out that certain things are there in Life, given to you for a definite purpose, so that when in Life you live, so that then you eat it, instead of going around it and making constantly detours. Keep in mind what is important, this is the scale. This is Libra; that is how you reach Libra, after Leo. And from Libra it divides. You see, exactly the same as the Milky Way, divides at the point of Orion, in the sign of the swan. And the Milky Way then becomes two-fold, and again reaches after

kinds of things, and the last, the last instance I realize, that he talked about me, and when I come to that realization, I am in the book, and the book is for me. And then that book becomes scripture, on the way to God.

So, a good couple of weeks, I don't know when I'll be back, I will come, I promise you that. But you must Work. And it must become apparent in your tapes.

Yah, now, I promised I would play a little bit, on that organ, because thought and work and energy went into it, to try to make it something that could be useful, it has short-comings. Of course, we know it, you will hear it; I have shortcomings in playing it, I'm not familiar with it; but the intention is right, to see to what extent there is something that you also could listen to. Because music, as you know, is a language; it is an emotional language, and the kind of words are not the words of ordinary life, and even the concepts are not translatable, into affairs of ordinary existence. There are not always this question of relationships, sometimes music should be, not understood, but just listened to, so that that what is the wish of a bird to sing, comes from the Life of the bird, being compelled to express what is alive in him, why are we compared to birds, to ravens, to what happened on Saturn. Why do birds have wings? Why do they have a special sense of nearness of that what is invisible? Why do they, apparently, have something we call 'extra-sensory perception,' so that there is a knowledge that has reached them, and when they have that knowledge, then they sing, and that becomes their language, as that kind of knowledge. That is why there are birds, even in organic kingdom. So what do we do, stop that now, Ed do we want to play?

END TAPE

Billie Miller

TRANS:_____
1st Proof: Marjorie
ROUGH: Jessica